SP COLL
SAN FRANCISCO HISTORY ROOM

• KIM CHI HA, POET-PRISONER
• NEIGHBORHOOD IMPROVEMENT PROGRAM
• TAIPEI DENIES MISSILE RUMOR

EAST WEST 東西報

THE CHINESE AMERICAN JOURNAL • PUBLISHED WEDNESDAYS • VOLUME 11, NUMBER 15 • APRIL 13, 1977 • 20 CENTS

City Neighborhood Improvement Program Invites Projects

By RICHARD SPRINGER

SAN FRANCISCO — As the deadline approaches for a neighborhood improvement program, not one single Chinatown organization has submitted an application. About $200,000, citywide, is available for street beautification, art projects, community gardens, play and sitting areas, tree planting and landscaping.

The deadline for the city's Neighborhood Initiated Improvement Program (NIIP) is April 29. Over 120 bilingual newsletters and fliers were mailed from the Department of City Planning to Chinatown community groups, according to Jon Pon of the Planning Department.

THIRD YEAR

This is the third year of the improvement program. In 1975, the Ping Yuen Tenants Association was awarded a $31,000 for improvements in their housing project. A group wanting to fix up the back yard of the Chinatown branch library was given $18,000 and a Commodore Stockton school parent-teachers group received $1,400. A large amount of the Chinatown branch library grant still remains unspent, according to Pon.

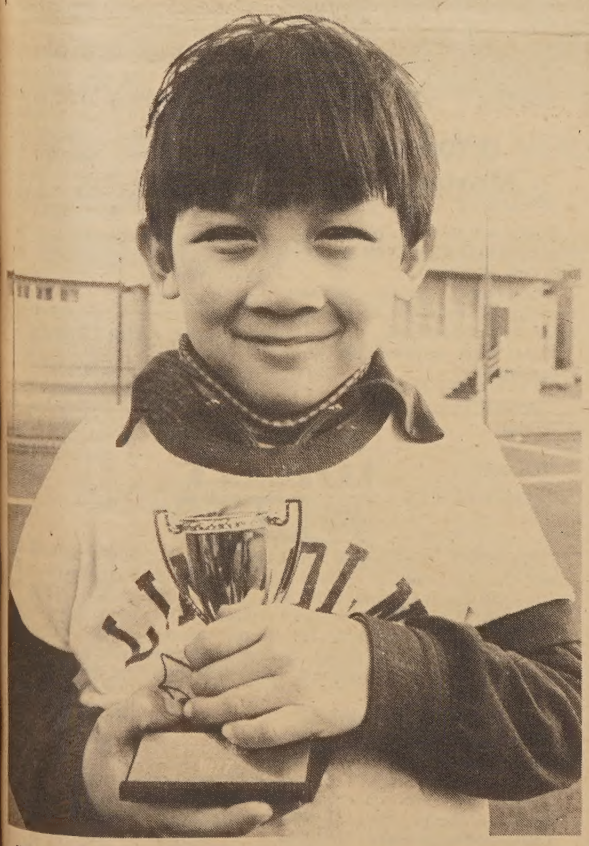
The only Chinatown grant in the 1976 improvement program was an additional $5,000 for the Ping Yuen Tenants Association. Most of the grants to individual groups are held to $5,000 or less, but a larger grant is possible if the need is great.

ELIGIBLE

Any neighborhood organization is eligible to apply, but priority is given to projects that "serve a broad citizen base, have substantial neighborhood support, and principally serve the needs of low-and-moderate-income persons."

The project should be on public land and priority is given to projects with minimal maintenance requirements or where groups provide their own maintenance. Groups who need help in developing a proposal or in filling out an official application form should contact Jon Pon, the liaison planner for the China town area, 558-4541. As it states in the Planning Department newsletter, "much can be done with little," and, concerning the beautification of Chinatown, there is so much to be done. □

Ron's Snail Is A Winner



When the dust settled and the cheers of the crowd finally quieted, six-year-old Ronald Chin (above) emerged as one of the winners in the 11th annual St. Patrick's Day Snail Race at Oakland's Lincoln Square Recreation Center.

The youngsters, from neighboring Lincoln School, brought their swiftest steeds to the recreation facility where they proceeded to race them with spoons, chopsticks and on the hoof in seven different events.

Many of the happy children will return to Lincoln Square to, perhaps, compete again. Their valiant thoroughbreds, however, are more likely to march to a bubbly finale as part of a well-seasoned cauldron of escargot. (Marc Singer)

HK Weekly Gets Shanghai Letter on Human Rights

HONG KONG — A local weekly said that it has received a letter from Shanghai protesting human rights violations in China.

Far Eastern Economic Review said the letter was mailed in Shanghai and addressed to President Jimmy Carter in care of the journal.

The three-page letter, written in Chinese, said "the Chinese mainland is a hell on earth." The author implored Carter "not to forget the suffering of the 800 million people in China" and to support us with "the same commitment you gave to the Soviet human rights leaders."

The *Review* said the letter is postmarked March 14, a week after Carter's meeting with Soviet dissident Vladimir Bukovsky was reported in the Chinese press.

The *Review* acknowledged the publication of the letter would be in the interest of the Nationalists. But the weekly said experts in Chinese documentation believe the letter is "probably" genuine. □

Taipei Denies Purchase of Israeli Missiles

TAIPEI—The Ministry of National Defense here flatly denied last week that the government had purchased the Gabriel missiles from Israel.

Col. Wang Yeh-kai, spokesman for the defense ministry, said it was "absolutely untrue" that the Republic of China has bought Israeli missiles as reported by the *New York Times* last Wednesday.

The *Times* report quoted American sources in Taipei as saying that the Chinese government "has secretly bought Israeli surface-to-surface Gabriel missiles for its warships."

MODERNIZE

It also said Taipei has bought $500 million in weapons from the U.S. in the past two years in a move to modernize its forces to prepare for the possibility that the U.S. may abandon the mutual security treaty it signed with the Nationalist government in 1954.

The Gabriel was described as having a range of about two miles. The *Times* dispatch from Taipei reported that a senior American officer there said they have already been installed on three Nationalist destroyers.

The *Times* story described Taipei military and political figures as unhappy about American refusal to sell the island more advanced airplanes and missiles.

The paper quoted a knowledgeable American as saying, "It's very obvious to these guys that we have not provided them with the first string in weaponry, like we gave to Israel and Iran." □

Culture Center Exhibits Locke Photographs

SAN FRANCISCO — Locke, a rural community on the Sacramento Delta, will be the subject of a photographic essay by James Motlow at the Chinese Culture Center gallery from April 15 through May 29.

Locke may be the only town in the United States built for and settled by Chinese immigrants. The historical, 65-year-old development of Locke begins with the settlement of the first Chinese there in 1912 and spans the whole historical life of Chinese in California. Now its future is uncertain. Along with increasing tourism and the threat of fire to its wooden facade, Locke is also faced with the possible sale of the town by the Locke estate although movements to save Locke for historical reasons are being undertaken.

The photographer, James Motlow, moved to Locke six years ago and has had numerous photographic shows and single photos published in newspapers, magazines, and textbooks. He conveys to the viewers the communal life of his "adopted" town.

The Chinese Culture Center gallery is open Tuesdays through Saturdays 11 to 4 and Sundays 1 to 4, (closed on Mondays). It is located at 750 Kearny Street, 3rd Floor, San Francisco. Admission is free. Call 986-1822 for more information. □

Peking Hints Use of Force on South China Sea Islands

HONG KONG — For the first time Peking has hinted that it might use force to recover its rights over islands in the South China Sea including the Nansha (Spratley) islands, which are currently occupied by the Philippines, Vietnam and Nationalist China.

The People's Daily hinted at this possibility by including in a long article on strengthening China's navy and coastal defenses, a phrase linking China's desire to liberate Taiwan with that of recovering the Nansha and other islands in the South China Sea. □

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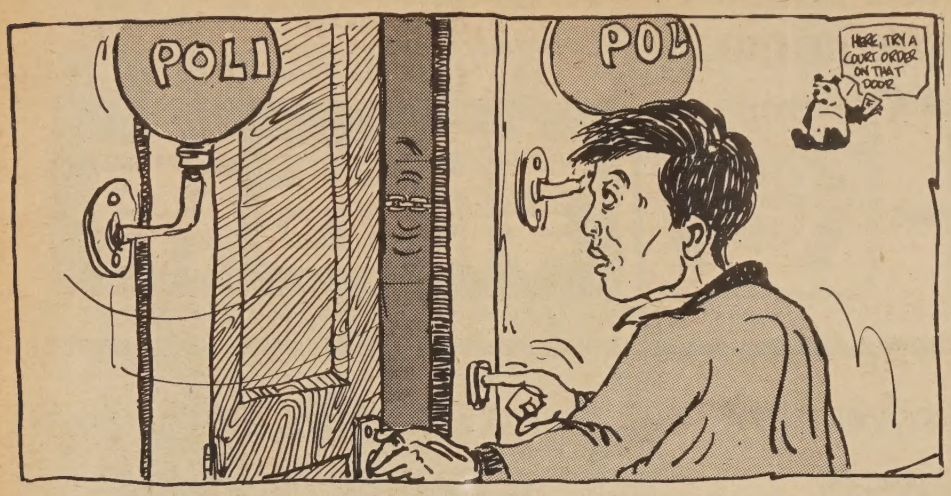

EDITORIAL

Withholding Federal Funds

For years, gangs and other criminal elements have plagued our community.

Residents watched the escalation of burglaries, robberies and extortions. They feel there is little they could do. Many old-timers have long learned the town is ran by a few cliques and it's better to keep their mouths shut.

Newcomers are perplexed and puzzled as to why there is so little police protection. Rumors are rampant and it's difficult for them to choose what to believe.

"In Hong Kong," one newcomer told us, "the police would raid the gang headquarters and attack the root of the problem." We do not believe the Hong Kong police is all that effecient. But we do feel they have some advantages over our law enforcers. First, they know the language, the culture and the community. Second, they try hard to penetrate the underworld elements and are quite at home with their methods of operation.

Now, let's face it. After all the troubles in Chinatown these years, has our police department shown it is willing and able to absorb a significant number of Chinese American into its ranks? Has the authority been aggressive in sensitizing their staff to the problems of Chinatown?

As we reported in the April 6 issue of East/West, several community organizations are urging the Federal Government to withhold funds to the city if the police department continue to discriminate against minority group, especially in recruiting and training new officers.

We commend the community organizations in their push for more minority officers and consider this a necessary move.

Send East/West to a Friend

East/West is an independent journal for the Chinese American community. Through its pages, we hope to discuss issues relevant to the community, report on events, and challenge Chinese Americans to take an active role in American life.

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Shanghai Ballet Brings White Haired Girl to Paris

PARIS — Paris society applauded the Shanghai Ballet Company last week as it portrayed an episode of the Chinese Revolution in a style showing perfect mastery of European academic dance.

Artistic and political celebrities, including former prime ministers Pierre Mendes-France and Maurice Couve de Murville, turned out at the Champs Elysees theater to see the premiere performance of the White Haired Girl, which tells the story of a girl who escaped from a big landlord and goes through many sufferings, during which her hair turns white.

REALISM

The settings of forest, rivers, caves and village sques, swept by wind and rain or drenched with sunlight, are projected with great realism and skillful lighting effects onto a cyclorama.

The orchestra uses both western and Chinese traditional instruments.

The Shanghai Ballet Company will begin a tour of Canada after its engagement in France. The troupe will open its Canadian premiere in Vancouver on May 5. The 300-member company will also perform in Ottawa, Montreal, Toronto and Hamilton.

Diana Cheng Exhibits at Seaside Gallery

SEASIDE, CA. — Serigraph and stitchery by Diana Cheng, a Los Angeles artist, are now exhibiting at the Seaside City Hall Gallery.

A native of Peking, Cheng has lived in the U.S. since 1948. She received her B.A. degree from Washington State University and studied art under Corita Kent in Hollywood. She has had many one-woman shows and received several mural projects awards. She once incorporated 260 designs by children into her 30 x 15 foot mural at the Ivanhoe School in Los Angeles.

Her exhibit, which will close on May 13, is sponsored by the Seaside Art Commission. □

TWO VIEWS ON "THE YEAR OF THE DRAGON"

LETTERS

To East/West:

We took in (and were "taken" by) Frank Chin's latest foray into the field of playwriting entitled "*The Year of the Dragon,*" the current offering at the Asian-American Workshop. This is probably a minority opinion with the readers of your newspaper, but we thought Mr. Chin should have refunded the admission price to us and to anyone else who saw this piece of ethnic "schlock."

We found the storyline to be another exercise in bitterness, hate, self-flagellation and rambling confusion. The writing was amateurish, predictable and repetitious. The vulgarity of the language is matched only by the writer's total lack of taste and self-dignity.

As in his Public Broadcasting Service television outing "*Chickencoop Chinaman,*" the lead character is once again a tour guide, and we (the audience) are subjected to Mr. Chin's views against his own culture, the United States and society in general. The view expoused are obviously those of someone who totally sees everything in an obtuse manner.

If Mr. Chin wonders why there aren't more Asian-American writers in "White America's" motion pictures and television, all he has to do is look into a mirror and perceive the answer...

And that's our "*Asian-American*" viewpoint...

Carlton Lee
San Francisco

To East/West:

Caught Frank Chin's "Year of the Dragon" last night and was positively overwhelmed by the pathos so stunningly portrayed by the playwright himself. We feel for Frank Chin alias Fred Eng because he speaks for all of us first - generation Chinese-Americans whose psyches attempt to straddle two cultures. One requires us to remain forever filial and obedient to our parents, never questioning their traditional values nor demands. Our roles are never defined other than as "number one sons." Yet, the other culture encourages us to grow, to develop our selves and become self-actualized. In short, Frank Chin captures the ethos of both cultures that continaully impinges on our souls. As Chinese-Americans our experience may not be "aw/aw same", but surely we have all had the same dilemma of legitimately aspiring to be "someone" other than just sons and daughters with familial moral responsibilities.

Do catch the play while you can because no one else could ever perform the role of Fred Eng with any justice than Frank Chin himself. You may not be as profoundly disturbed as I was, but then again, you may discover that you aren't so alone after all. There is a voice around that shares our thoughts and concerns!

Frank Yee, Sr.
San Francisco

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APRIL 13, 1977

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The Unemployed Are Welcome at State Employment Offices

By GARY KAWAGUCHI

SAN FRANCISCO — Figures released by the State Employment Development Department indicate that February job placements for the Chinatown/North Beach branch of the department totalled 201, a comforting fact in this city with high unemployment and especially in Chinatown which has had high unemployment compared to the citywide statistics.

The increase in job placements have been steady since 1972 according to George Ogino, manager of the Chinatown/North Beach branch of EDD. This is consistent with the general employment trends, yet the staff of the branch has decreased from a high of 30 in 1972 to the present staff of 18 plus one trainee. Ogino says that the staff is more seasoned than in previous years and soon they will have a full time staff member just to work with veterans of the Vietnam era.

DEVELOPMENT

A major factor in their high number of job placements, according to Ogino, is their reliance on job development, rather than on the Job Information Center (JIC) listings. The JIC listings are displayed in all of the EDD offices on cards. The person looking for a job at most EDD offices will look at the JIC listings until they find one for which they think they are qualified. Then the job applicant goes to the job site for an interview.

In the Chinatown/North Beach branch, however, most job seekers are immigrants, either Chinese or Philipino, who need assistance in finding a job due to language problems, etc. The counselors are all bi-lingual. They do the looking for those who need the assistance, plus they make the initial contact by phone to the potential employer.

Anyone interested in finding a job need not hesitate in going to 658 Sacramento Street to talk to a counselor. "The one thing I don't tolerate in the staff is rudeness to the public. If it weren't for the unemployed people, we wouldn't be here," says Ogino. □

March Fong Eu Appointed to the IWY Commission

WASHINGTON — President Carter has appointed March Fong Eu, California's Secretary of State, to the National Commission on the Observance of International Women's Year recently. The Commission will be headed by former New York Congresswoman Bella S. Abzug.

Other commissioners include Betty Ford, Coretta Scott King, Jean Stapleton and Gloria Steinem. □

Unemployment Rate in March 8 Percent

SACRAMENTO — The State's Employment Development Department reports that the California unemployment rate in March was 8.0 percent.

Although there were 70,200 more people at work in March than in February, there were also 5,000 more jobseekers on the unemployment rolls. A slight reduction in the number of jobseekers would have been normal at this time of the year so the unemployment rate (which is seasonally adjusted) edged up two tenths of a percentage point from 7.8 per cent in February. A year ago, in March 1976, the rate was 9.5 percent.

The employment estimate for March was 8,939,200, up 70,200 from February and by 337,300 from March, 1976. Wage and salary employment in all the major non-farm industries shared in the gains, over the months and over the 12 months since last March. Noteworthy gains were recorded over the year in construction (up 29,600 jobs), manufacturing (up 56,500), trade (up 92,700), services (up 74,000) and public service jobs in government and education (up 54,100).

Farm employment was up by 4,800 jobs over the month but still was 12,800 below the total in March, 1976. □

WORLD PING PONG MEET CONCLUDES IN BIRMINGHAM

BIRMINGHAM, England — After a 10-day competition, the 34th World Table Tennis Championships ended last Tuesday with the Chinese players winning most of the trophies.

Besides winning and men's and Women's team events, the Chinese players also placed first in men's doubles (Liang Ko-liang and Li Chen-shih) and women's doubles (China's Yang Ying teamed up with North Korea's Pak Yong Ok). Japan's Mitsuru Kohno defeated Kuo Yueh-hua of China to win the men's singles. In women's singles, North Korea's 21-year-old Pak Jung Sun became the first player in 22 years to retain the title when she outgunned China's Chang Li in a repeat of the 1975 final. Jacques Secretin and Claude Bergeret of France won the mixed doubles by defeating a powerful team from Japan.

SERVICE

The Chinese players high-flying service delivery, the subject of scrutiny in several matches, played a role in the defeat of both Kuo and Chang in the singles. Umpire John Masters faulted Kuo twice on successive serves in his second game while umpire Jack Melnick was booed out of a packed arena after disqualifying three of Chang's services. Two of the service faults in the women's final came at crucial stages—at 15-20 in the opening game, and 18-18 in the third.

Both Chinese players were penalized for shielding the ball when serving. The rules specify that "the server projects the ball by hand only, without imparting spin, vertically upwards so that the ball be visible at all time to the umpire."

Chang Li and the Korean champ.

The Chinese had been the focal point of these championships throughout, whether on the table or behind the scenes.

POLICY

Local papers reported that the Chinese "friendship first, competition second" policy led to suspicions that several players "threw games."

Christer Johansson, Swedish coach of the West German team, said, "It is obvious to anyone that they deliberately lost sometimes. How else can you explain their sudden change of style and of form?"

Roy Evans, president of the International Table Tennis Federation (ITTF), commented "One could say that some of their results had been contrived. But you cannot be 100 per cent sure."

But although the Chinese players will play South Koreans, China's hand of friendship did not extend as far as Israel. (Neither South Korea nor Israel has diplomatic relations with Peking.)

WITHDRAW

In the first round of the men's singles, Chinese delegates ordered their player Wang Chun to withdraw from his match against Shlomo Mendelson, a Russian-born Israeli. This action conformed with China's policy of avoiding head-to-head confrontation with Israelis in sporting activities.

A South Korea coach said after the games, "The Chinese staged a political show by leaving some of the individual honors to their fellow Asians after the clean sweep of the team events." □

Peking Opera at San Francisco State University

SAN FRANCISCO — A Bay Area cultural group, the Society of Chinese Performing Arts, will present a Peking Opera, "Fa-men-ssu," in a free performance at the San Francisco State University McKenna Theater on Holloway near 19th Ave., on Saturday, April 16, at 8 p.m.

This operatic presentation is in two sections:

- "Picking-up a Jade Bracelet," with much pantomine involved, concerns a love-at-first-sight romance at a time in China when neither maid nor man might speak without a proper introduction.
- "The Temple of Buddha's Law," within a 16th Century setting, a young woman braves death to present a petition directly before the Empress Dowager. Its serious theme is supported by lyrics but there are also comic touches by a clown handling earthy dialogue.

Dr. Kai-Yu Hsu, Professor of Humanities, who heads the University's Comparative Literature Department, and his colleagues, will provide commentary before the performance, explaining highlights of the Peking opera.

Free tickets to this event may be secured through the University's Office of Public Affairs, Room 453 in the new Administration building; phone: 469-1665. □

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CHINESE WORD-A-DAY

"BODY"

It's not difficult to see that the character "body" looks like a person standing sideways. Originally it depicted an expectant mother. Now, if you gentlemen demand equal time, I'll say it could also depict a contented guy with a potbelly.

In older scripts, the head and the body were joined by the neck. But somehow the present form of the character has staked them together, and it's not easy to see where the neck is.

"Body" is a common character and appears in many compounds. "Body-long" is body height. "Outbody" refers to a person starting a career. "Divide-body" does not mean to chop someone's head off but means a chance to get away, such as getting away from a busy job to do something else. "Move-

身高

出身

分身

動身

河身

防身

赤身

過身

身家

Cantonese Mandarin

Sun Shen

body" means to begin a journey, for live people, of course. "River-body" is the river bed. "Protect-body" is self-defense. "Red-body", simply means naked. If someone has kicked the bucket, you say that he or she "passed-body." If you talk about someone's life savings or the family possessions, he can refer to his or her "body-home."

If a person has suddenly become famous, the Chinese say that the person's "body price increased a hundred fold." Don't be so cheerful if others so praised you. It's a sort of backhanded compliment.

身價百倍

身輕言微

Now if you want to be humble, he could say that your "body-light and sayings-small". In other words, you are saying "my words do not carry much weight." (Time to shut my mouth, folks.)

Gordon Lew

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IOC President Killanin Makes Peking Journey

PARIS — The reentry of China into the Olympic games came a step nearer when Lord Killanin, president of the International Olympic Committee, announced last week he was going to Peking soon.

China withdrew from the Olympic movement in 1958 to protest Taiwan's presence on the IOC.

The first indication that Peking was interested in getting back into the mainstream of world sport was in 1974 when the Chinese approached the IOC about rejoining.

POSTPONED

As in many other fields besides sports, Peking made it clear that it would only join if the Nationalists were expelled and there the matter rested for almost three years. Killanin announced in 1975 he was going to Peking but the visit was always postponed and nothing more was heard from the Chinese until the Montreal Olympics.

At that time, many IOC members believed China put pressure on Canada to make sure athletes from Taiwan were not allowed into the country to compete and considered it a major victory when the Canadian government did ban the Nationalist team.

Killanin will be going to Peking with Masaji Kiyokawa of Japan, a member of the IOC executive board who has been acting as a go-between. Later in the year, he was expected to visit Taiwan. □

President May Send Woodcock to Peking Post

NEW YORK — Union leader Leonard Woodcock is being considered as the new U.S. representative in Peking, the *New York Times* reported last week.

Woodcock is due to retire as president of the United Auto Workers Union later this year. He recently headed an American delegation to North Vietnam and Laos.

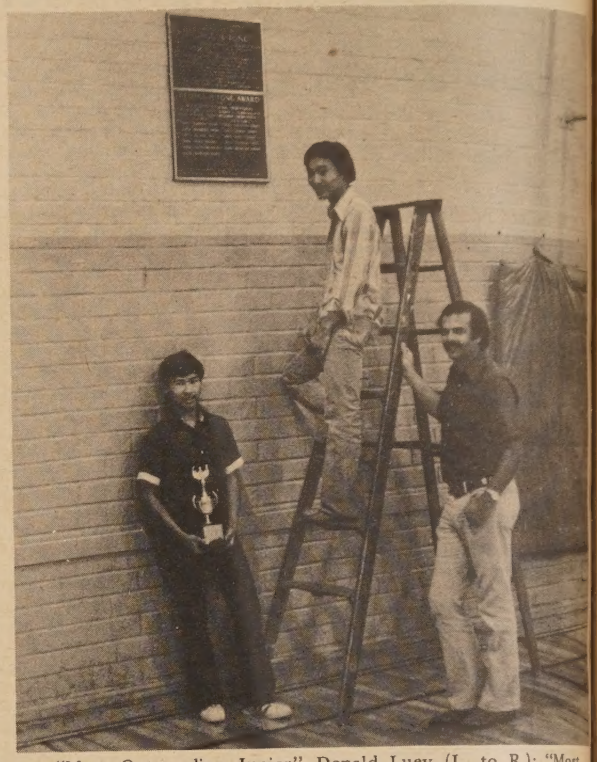
DECISION

The *Times* quoted Congressional sources as saying President Carter and Secretary of State Cyrus Vance have not made a final decision on a new representative at the U.S. liaison office in Peking. Although the People's Republic of China and the United States do not have diplomatic relations, each country maintains a liaison office in the other's capital.

The *Times* said Woodcock was listed among 10 possible U.S. representatives in Peking. It added that his selection "might be one of several signals that the Carter Administration is hoping to move toward broader and more normal relations with China." □

SEND EAST/WEST TO A FRIEND

Michael Wong and Donald Luey Win George H. Tong Awards



"Most Outstanding Junior" Donald Luey (L. to R.); "Most Outstanding Senior" Michael Wong and Center director Richard Montague.

LOS ANGELES—Michael Wong and Donald Luey have been selected as the winners of the George H. Tong "Most Outstanding Individual" Awards at Alpine Recreation Center for 1976.

Each year, the most outstanding junior and the most outstanding senior are selected by the coaches and directors of the George Tong Basketball leagues on the basis of "character, teamwork, sportsmanship, scholarship, and personal dedication," with greatest emphasis placed on character, right attitudes, and personal dedication. The awards and basketball leagues in Tong's name were established by the Department of Recreation and Parks six years ago in honor of a man who came from China, grew up in the Chinatown area, and became a distinguished structural engineer, as an inspiration and incentive for youths in the Chinatown area. It is Alpine's highest honor.

Wong, the most outstanding junior, is a straight A student and active in both athletics and student affairs at both Nightingale Junior High and Belmont. He will coach a team of youngsters in the minor league at Alpine this year. Both winners plan to continue on through college.

Headed by Richard Montague and Jan Landrum, directors, Alpine offers a full program of athletics which keeps over two hundred youngsters busy in the basketball leagues alone. □

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Chinese Folk Art Exhibit Coming to Asian Museum

SAN FRANCISCO — "Chinese Folk Art," an exhibition of 137 objects from American collections, opens May 17 at the Asian Art Museum, Golden Gate Park, where it will remain through July 10.

"'Folk art' may flourish in the midst of an urban civilization, while 'primitive art' is produced by a totally non-literate society," said Curator Tseng Yu-ho Ecke of Honolulu, who organized the exhibition. "'Folk art' may even interact in a mutual exchange of forms and ideas with literary circles, but a wholesome, unassuming spirit preserves the greater vitality and deeper sense of humanity that is often lacking in the more calculated art," she said.

The new show will include utilitarian objects such as basketry, textiles, wooden and lacquered leather objects, gourds, bamboo constructions, and metal accessories. There are also wooden statues, woodblock prints, folk paintings and paper crafts, all by anonymous craftsmen who display an intuitive feeling for the materials they use.

"Chinese Folk Art" should appeal to visitors of all ages—several articles are made specifically for children—and all backgrounds. It will be displayed in the Jade Room, which will close April 18 for the preparation work. Curator Sylvia Chen Shangraw is in charge. □

Thomas W. Chinn, Historical Society Speaker

SAN FRANCISCO — Thomas W. Chinn will speak on the early days of the Chinese American community after the turn of the century and threads the decades leading to the founding of the Chinese Historical Society of America at the monthly meeting of the society on Friday, April 15, at 7:30 p.m. in the community room of the Chinese culture Center.

Chinn's presentation will recall some local Chinese and earlier attempts to record Chinese history in America. □

Peking Celebrates Ch'ing Ming Fete in Low Key

HONG KONG—Last Tuesday was the day of Ch'ing Ming, a Chinese festival of tomb sweeping, but breaking with tradition the people of Peking did not take wreaths to the Tienanmen Square or hold meetings there, according to foreign reporters in Peking.

Observers said that in a bid to avoid the possibility of fresh incidents this year, the authorities apparently gave orders that the Festival of Ch'ing Ming should be observed with the maximum of discretion.

CLASHES

One year ago crowds gathered in Tienanmen Square to honor the memory of the late Premier Chou En-Lai who had died three months before. Clashes broke out between the crowd and security forces, a building and some cars were set on fire.

Two days later, on April 7 last year, deputy premier Teng Hsiao-ping was officially held responsible for the "counter-revolutionary incident" and was stripped of all his posts, including that of party vice chairman.

This week, the absence of any public activities to mark the Ch'ing Ming Day along with the interminable wait for the public rehabilitation of Teng coincide with numerous rumors in diplomat circles in Peking, all of which reflect a climate of uncertainty.

RUMORS

Among these rumors are the following:

• A big meeting for cadres in Peking was set for March 22, but was called off two hours before it was due to begin for unknown reasons. It is not clear whether the meeting was to make public a decision on the fate of Teng.

• Writers of big character posters put up in Tienanmen Square at the beginning of January this year were arrested. At that time, on the occasion of the first anniversary of Chou's death, a poster campaign calling for a comeback by Teng broke out, with the writers calling for a revision of the verdict on the April 5 riots last year and for the incident to be officially described not as counter-revolutionary.

• Meetings described as important but of an undetermined nature were held almost constantly in Peking and the discussions brought to light certain divergences in the views of China's top leaders concerning notably the Teng case.

ALERT

• The most intriguing rumor, which has not been confirmed, concerned a state of alert in the Chinese military forces, particularly around the capital, and various troop movements.

The nature of this state of alert was not known, but the number of troops in Peking has increased noticeably over the past week. Reporters said that in places where a few militiamen were previously on guard, there are now army patrols with fixed bayonets.

The date of Teng's probable return to the political scene still remains a mystery. The revised edition of the November 1976 issue of China Pictorial has deleted the anti-Teng reference in Chairman Hua's speech, as well as airbrushed out the "gang of four" from photos taken at the memorial meeting for Mao.

People's Daily on Ch'ing Ming Day, April 5, devoted the top half of its literary page to an oil painting entitled "Comrades-in-arms" which showed Chairman Mao and his first wife Yang Kai-hui. The paper also printed two articles in Yang's memory the same day. □

Senator Goldwater Visits Taiwan

TAIPEI — U.S. Sen. Barry M. Goldwater (R.-Ariz.) arrived in Taipei April 7 for a week-long visit, according to Chinese Information Service.

Goldwater is accompanied by his wife and Lt. Gen. William Quinn (retired) and Mrs. Quinn.

The American visitor is calling on government officials and touring economic, cultural and military establishments in Taiwan.

The U.S. Senator and his party are scheduled to conclude their visit on April 14. □

U.S. Delegation Visits Peking

HONG KONG - Chip Carter, the son of President Jimmy Carter, arrived in Peking from Shanghai last Saturday with an 18-member American delegation, including 10 Republicans and Democratic congressmen.

The group spent a day climbing the steep ramparts of the Great Wall and touring the Ming tombs. High level Chinese officials will meet with the group this week.

The delegation is the first of its type to visit China during the Carter administration.

Mrs. Thatcher Concludes China Trip

HONG KONG — British Conservative Party leader Margaret Thatcher arrived in Peking last Thursday on an official visit. She met with Chairman Hua Kou-feng and Madame Chou En-lai.

Mrs. Thatcher is one of the high figures in the West who echoed Chin's warnings about the Soviet military threat to the Western world and about the illusory, deceptive nature of the policy of detente.

Mrs. Thatcher left Peking April 10 to visit Hangchow, Soochow and Shanghai. She is scheduled to go to Tokyo today. □

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'Golden Mountain' Opens New Vistas

Comment

By STEVE HAGBERG

"Golden Mountain" explodes, mourns, writhes and is transformed; the piece opens like a giant eggshell, revealing the people, the first Chinese Americans, caught in that exploding, writhing experience which began with the first immigrations and continues today.

Artistically, "Golden Mountain" is a very complete form of theatre. It demands of the performer extended abilities in the use of voice, movement, and what is traditionally known as "acting". It is the most difficult piece I have attempted in over ten years of performing.

DEMAND

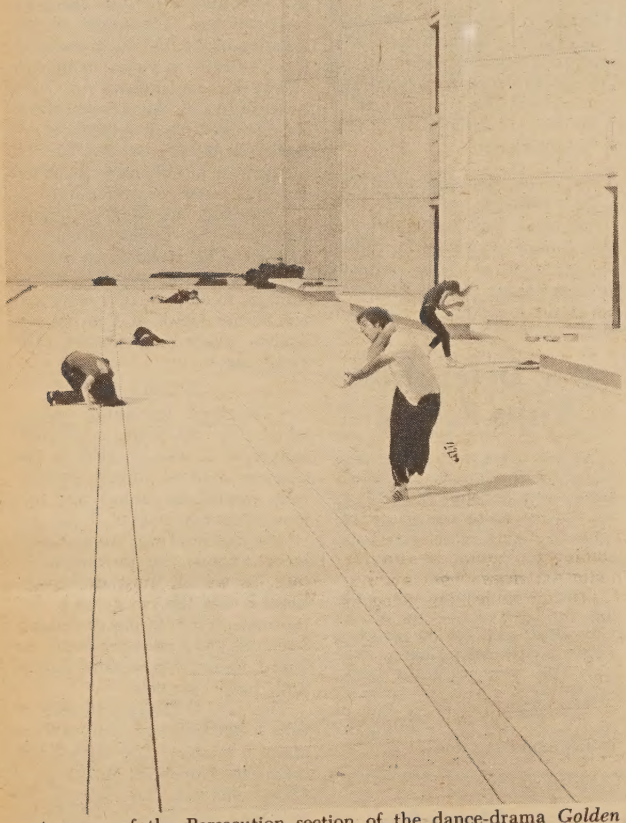
"Golden Mountain" will make demands upon its audiences; demands of concentration and attention to a vibrant form of theatre which is not familiar... because it is new. It is a form which integrates dance, acting, voice and musical instruments, the unique combination of which has absolutely nothing to do with what is called "a musical". New forms, whether in art or technology, demand a new and heightened kind of "seeing"... and with "Golden Mountain" this is so.

Socially, this work also opens new vistas. We know about the black slave-trade with its one-way boat rides, the dead bodies thrown over the side—but when it comes to Chinese Americans, whose ancestors built our railroads, washed our clothes and cooked our food, it is a very different picture. Very little is commonly known about this history.

Why did they come here? How did they get here? Why did they stay and under what conditions? What is the significance of Angel Island? The piece begins the answer to questions too-long unasked.

We live in a tremendously pluralistic society which, in large part, has pretended otherwise. Until we know who we are as Americans—from all cultures and not just European cultures—we, as members, will neither understand who we are as a society nor will we appreciate the richness of texture of this intricately and brightly woven tapestry called America.

(Steve Hagberg, 27, is a member of the ensemble and an MFA candidate in Theatre Arts at UC San Diego.) □



A scene of the Persecution section of the dance-drama *Golden Mountain*. (Photo by Lowry Pei)

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"I Am Asian American"

By JO ANNA SCHOON

As an Asian American woman of Chinese/Korean descent, this piece has a very special meaning to me. I previously had little knowledge of the history of the Chinese, my own ancestors, in America. The book by Jacobs and Landau gave me important information and a broader perspective of anti-Asian racism in the United States. Working and rehearsing on Golden Mountain has forced me to continually confront my "Asian-ness", my identity as an Asian American, which I have tried to forget and hide in futile attempts to be accepted by white America as being just like them. So being in Golden Mountain is a constant reminder to me that I AM ASIAN AMERICAN. And this in turn has brought out many of the old hurtful, distress experiences buried deep within me.

Being the only Asian in the cast has been a little difficult for me. At times I feel alienated from the other members of the cast: I wonder where their awareness is with anti-Asian racism; I wonder if they realize what impact the word "Chinaman" has on me; I wonder if they know what it is to be so victimized by insensitive people with racist attitudes that you hate the way you look and wish for blonde hair and blue eyes. It is dangerous for me to feel this alienation from the rest of the cast because it reinforces the feelings of alone-ness I had when I was young. I would like to be able to share my feelings with the cast and get loving support from them. These are my only regrets. I am not saying that I cannot get this support from the cast because they are non-Asian; in fact, I do get fantastic support from non-Asian Re-Evaluation Counselors who know what it is to be oppressed, and with whom I feel safe enough to get to my feelings... □

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KOWTOWS TO 'WOMAN WARRIOR'

Book Review

By JUDY YUNG

Kingston, Maxine Hong, THE WOMAN WARRIOR, MEMOIRS OF A GIRLHOOD AMONG GHOSTS, New York, Alfred A. Knopf, 1976, $7.95.

WOMAN WARRIOR is a powerful story of a Chinese American woman's search for identity and recognition in a traditional Chinese family setting that does not allow females that right.

The book opens with the story of Maxine's aunt who is forced to jump into the village well because she bears an illegitimate child. To shame her, the neighbors ransack her home and destroy the family's crops. But what is worst punishment is the erasure of her existence from the family tree so that she is left a homeless and nameless ghost forever.

VIRTUES

Maxine is told this story by her mother, as she is told countless of other talk-stories that are intended to teach her the undisputable virtues of old China.

"Girls are maggots in the rice." "It is more profitable to raise geese than daughters." "When you raise girls, you're raising children for strangers." Even Confucius, the rational one, said, "A husband may kill a wife who disobeys him."These were teachings Maxine hated and when she heard them she would thrash on the floor and scream so hard she couldn't talk. But what would you expect? "Insane people were the ones who couldn't explain themselves."

As an outlet, Maxine fantasizes. She sees herself in the role of Fa Mu Lan, China's famous lady general, who disguised as a man goes to war in place of her aging father. Not only does she bring fame to her family name with her many victories at war, but she returns to avenge her villagers by killing the baron who had been robbing them. Just like in the Chinese movies we all grew up with.

WORDS

"The swordswoman and I are not so dissimilar," she writes. "What we have in common are the words at our backs. The ideographs for *revenge* 報仇 are 'report a crime' and 'report to five families.' The reporting is the vengeance—not the beheading, not the gutting, but the words. And I have so many words — 'chink' words and 'gook words too — that do not fit on my skin."

Maxine carries the cause of revealing the cultural conflicts Chinese Americans all face. She does not exoticize when she describes the food our parents serve us: racoons, skunks, hawks, pigeons, wild ducks and geese, bantams, snakes, garden snails, turtles, and brains. We all grew up hearing foreigners called ghosts of one kind or another: Taxi Ghosts, Police Ghosts, Fire Ghosts, Urban Renewal Ghosts, Black Ghosts, Immigration Ghosts, Army Ghosts, Mugger Ghosts, Garbage Ghosts, and many more.

We are told at home never to stare rudely when spoken to, whereas the American way is to show strength by talking directly into the other's face. We are told to deny compliments, whereas the American way is to accept them graciously.

WHY?

Explanation of consequence are never given to Maxine, such as why the Chinese have false surnames, why eat candy and mumble at invisibilities when a visitor arrives, why they must continually lie to the Americans, why and how traditions are observed:

"How can Chinese keep any traditions at all? They don't even make you pay attention, slipping in a ceremony and clearing the table before the children notice specialness. The adults get mad, evasive, and shut you up if you ask. You get no warning that you shouldn't wear a white ribbon in your hair until they hit you and give you the sideways glare for the rest of the day. They hit you if you wave brooms around or drop chopsticks or drum them. They hit you if you wash your hair on certain days, or tap somebody with a ruler, or step over a brother whether it's during your menses or not. You figure out what you got hit for and don't do it again if you figured correctly. But I think that if you don't figure it out, it's all right. Then you can grow up bothered by 'neither ghosts nor deities.' 'Gods you avoid won't hurt you.' I don't see how they kept up a continuous culture for five thousand years. Maybe they didn't; maybe everyone makes it up as they go along. If we had to depend on being told, we'd have no religion, no babies, no menstruation (sex, of course, unspeakable), no death."

TELL

Nor is she allowed to speak her peace. Instead, she builds up a long list of things she wants to tell her mother and at the most inopportune moment bursts out with the hardest ten or twelve things on this list:

"I looked directly at my mother and at my father and screamed, 'I want you to tell that hulk, that gorilla-ape, to go away and never bother us again. I know what you're up to. You're thinking he's rich, and we're poor. You think we're odd and not pretty and we're not bright. You think you can give us away to freaks. You better not do that, Mother. I don't want to see him or his dirty boxes here tomorrow. If I see him here one more time, I'm going away. I'm going away anyway. I am. Do you hear me? I may be ugly and clumsy, but one thing I'm not, I'm not retarded. There's nothing wrong with my brain. Do you know what the Teacher Ghosts say about me? They tell me I'm smart, and I can win scholarships. I can get into colleges. I've already applied. I'm smart. I can do all kinds of things. I know how to get A's, and they say I could be a scientist or a mathematicisn if I want. I can make a living and take care of myself. So you don't have to fine me a keeper who's too dumb to know a bad bargain. I'm so smart, if they say write ten pages, I can write fifteen. I can do ghost things even better than ghosts can. Not everybody thinks I'm nothing. I am not going to be a slave or a wife. Even if I am stupid and talk funny and get sick, I won't let you turn me into a slave or a wife. I'm getting out of here. I can't stand living here anymore. It's your fault I talk weird. The only reason I flunked kindergarten was because you couldn't teach me English, and you gave me a zero IQ. I've brought my IQ up, though. They say I'm smart now. Things follow in lines at school. They take stories and teach us to turn them into essays. I don't need anybody to pronounce English words for me. I can figure them out by myself. I'm going to get scholarships, and I'm going away. And at college I'll have the people I like for friends. I don't care if their great-great-grandfather died of TB. I don't care if they were our enemies in China four thousand years ago. So get that ape out of here. I'm going to college. And I'm not going to Chinese school anymore. I'm going to run for office at American school, and I'm going to join clubs. I'm going to get enough offices and clubs on my record to get into college. And I can't stand Chinese school anyway; the kids are rowdy and mean, fighting all night. And I don't want to listen to any more of your stories; they have no logic. They scramble me up. You lie with stories. You won't tell me a story and then say, 'This is a true story,' or, 'This is just a story.' I can't tell the difference. I don't even know what your real names are. I can't tell what's real and what you make up. Ha! You can't stop me from talking. You tried to cut off my tongue, but it didn't work."

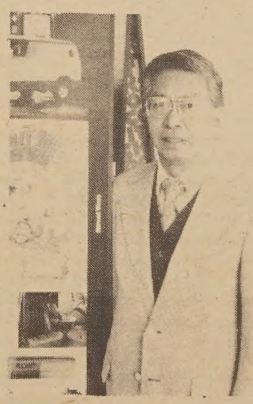
SHAWL

Maxine leaves home to keep her sanity, to see the world logically, and to prove her worthiness to herself and to her family. She admits that she continues to sort out what was just her childhood, just imagination, just her family, just the village, just movies, just living, as we all must do. And "When I visit the family now, I wrap up American successes around me like a private shawl; I *am* worthy of eating the food."

The words and feelings of WOMAN WARRIOR ring true. Those of us brought up in a similar background can only identify and empathize with her struggles and come away from it with a soul purged. Those with different cultural and social backgrounds can only come away from it with a better understanding of what it means to be Chinese American, to be ethnically and culturally different from the mainstream.

It is no easy matter to open your life to the world and invite everyone to partake of your experiences. It is even harder to convey these experiences in such a light that others will understand. It is to Maxine Hong Kingston's credit as a writer that she successfully does so through a most explicit, vivid, and moving style of writing. She deserves all the praise I have heard bestowed upon her by literary critics. □

Maxine Hong K ingston. (Photo by Floyd K. Takeuchi)



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Poet Kim Chi Ha Speaks for the Oppressed of Mankind Everywhere

FROM THE DARKNESS

From the darkness yonder
Someone is calling me
A pair of glaring eyes lurking in the darkness
The blood-red darkness
Of rusty prison bars
Silence beckons me
And clogged, halting breath.

On a rainy day of grey lowering clouds
Faltering through the calls
Of pigeons cooing in the eaves
It keeps calling me and calling me
A tattered blood-stained shirt
Hanging from the window sill
That red soul which thrashed through endless cellar-nights
The congealed cry of a body racked and torn
Beckoning me
Beckoning me.
The silence yonder is calling me
Calling on my blood
To refuse
To refuse all lies.
From the darkness yonder
On a rainy day of grey lowering clouds
From that darkness of blood-red bodies
A pair of glaring eyes.

By CHARLES ROHRBACHER

SAN FRANCISCO — Kim Chi Ha, South Korea's most famous and internationally known poet, may not live out the remainder of this year.

He is presently serving a life sentence in Seoul's West Gate Prison and has been in solitary confinement (except for appearances at his trial and sentencing), since March 1975. Because of his outspoken opposition to the government of President Park Chung Hee, which has ruled by decree since 1971, Kim has spent the last fifteen years either on the run, or in various types of confinement as a prisoner of conscience. He very narrowly avoided execution in 1974. Now it is feared that he may be slowly dying of tuberculosis in prison.

LOSS

In August of 1975, Kim Chi Ha managed to smuggle out a 12,000 word "Declaration of Conscience," which described in graphic terms his torture at the hands of Korean Central Intelligence Agency (KCIA) agents. His wife, who was recently allowed a brief visit, reports that his jailers have stripped his small cell bare, removing not only writing materials, but even his blankets and extra clothing. A bitter loss to him was their denial of the solace of a Bible.

A devout and outspoken Roman Catholic, Kim Chi Ha is joined in prison by several hundred other prisoners of conscience in South Korea, including at least ten priest and ministers and the Bishop of Wonju, Daniel Chi.

Kim Chi Ha was born on February 4, 1941, in Mok-po located in South Korea's southern Cholla-Do province. He entered Seoul National University's College of Liberal Arts and Sciences in 1959. His studies were disrupted by student unrest and demonstrations in April of 1960, which set off the events which led to the downfall and exile of then President Syngman Rhee.

HARSHLY

Rhe's government, which had been harshly authoritarian, was replaced by the moderate government of Prime Minister John Chang and President Yang Bo Sun. This regime lasted for only nine months, however, and although democratic, it was ineffectual in curbing widespread corruption in the government and society. There were also persistant rumors that it was infiltrated by Communists.

This government was overthrown by a 'coup de etat,' lead by Major General Park Chung Hee at the head of a small group of Army officers. The Park junta established a rigidly authoritarian military dictatorship, imprisoning dissidents, closing newspapers and suppressing civil liberties. The regime did promise, however, a return to the democratic process, if only under pressure, and in 1963, Park stood for election and narrowly defeated Yun Bo Sun (now in prison, convicted of violating Park's 1974 emergency decrees).

Kim spent this period wandering in the countryside, but in 1963 he returned to his studies at the university. He took part in the 1964 student movement against the normalization of relations between Japan and her former colony of Korea. Arrested as a suspected student organizer and spokesman, Kim was tortured and imprisoned. Upon his release in 1965, he returned to the university, and finally graduated in 1966 with a degree in aesthetics.

CHRONIC

By the next year, his tuberculosis became chronic, and he was forced to spend the next two years in a sanitarium. Kim Chi Ha attributes his commitment to seeking the truth and his conversion to Roman Catholicism to the encounter with his own mortality, suffering from tuberculosis. Since 1967, he has intermittently been hospitalized with the disease.

After leaving the hospital in 1969, Kim began to seriously devote himself to poetry and in 1970, published *Five Bandits* in a Korean literary magazine. This poem, which is a scathingly ironic attack on governmental abuse of power, was well received critically and reprinted by Park's political opposition in its party newspaper.

The regime responded to this challenge by confiscating the issue and arresting the poet and his publishers under provisions of the Anti-Communist Law. After lengthy pre-trial detention and court proceedings, Kim was released, but the charges were never dropped against him. Kim alleges that during this confinement he was tortured by his jailers. Three months after he was released from prison, the poet's first anthology of poetry, *Yellow Earth*, was published without incident.

ASTOUNDED

In 1971, President Park was elected to a third term of office, solemnly promising not to seek another term. Eighteen months after his election he astounded the nation by dissolving the National Assembly, declaring martial law, and promulgating a new constitution, called the "Yushin Constitution."

In April of 1972, Kim published in the Catholic magazine, *Creation*, a lengthy poem called *Groundless Rumours*. The poem vividly described the fate of a peasant who ventured into Seoul, driven from his native village by lack of work and hunger. His brutal treatment at the hands of government officials and the police are the subject of 'groundless rumours' circulating around the country. *Creation's* publisher and American-priest editor were interrogated by the KCIA and the magazine was permitted to continue publishing on the condition of the editor's removal.

Kim, who had been leading a semi-nomadic life in the countryside to avoid police and KCIA harrassment, was tracked down, arrested and sent to a sanitorium in Masan. He was forbidden to meet with foreign journalists. His family and friends were threatened with prosecution and loss of livelihood if Kim violated this order. On May 31st of that year, he was charged with having made remarks slanderous to the incumbent government.

CAMPAIGN

In the same month, a campaign was initiated in Japan to secure the poet's release from confinement at the Masan sanitorium. Included in the effort were many internationally known writers and intellectuals, including Jean Paul-Sartre, Simone de Beauvoir, Herbert Marcuse, Noam Chomsky, Costa Gabras and Norman Mailer. A delegation of Japanese writers managed to deliver a copy of the petition to the Prime Minister's office in Seoul and to visit the poet in confinement at Masan. On July 18, 1972, he was released.

The referendum to adopt Park's Yushin Constitution was held in 1972 and carried by 91%. The referendum, however, has been characterized by a panel of Korean and American scholars at Columbia University as involving intimidation, fraud and widespread misrepresentation. This constitution, in addition to sharply curtailing limited civil liberties in Korea, provided for Presidential rule by decree and suspension of constitutional guarantees for indefinite periods of time.

PROTEST

In October of 1973, a nationwide protest began when students at Seoul's National University staged a series of demonstrations against the new constitution and the Park government. The protest led to a public call for restoration of civil liberties by a group of prominent opposition politicians and clergymen, including Stephen Cardinal Kim, leader of South Korea's one million Roman Catholics, Reverend Kim Kwan Sook, General Secretary of the National Council of Churches, and Yun Bo Sun, former President of the country.

A campaign was started to petitition the government to accept a new and democratic constitution. On January 8, 1974, Park responded with two presidential "Emergency Decrees" that made criticism of the Yushin Constitution or advocacy of its revision a courtmartial offense punishable by up to 15 years imprisonment. The next day Kim Chi Ha, along with twenty other poets, novelists, and playwrights, was arrested.

Continued on page 9

Kim Chi Ha

Continued from page 8

In the next three months, protests by university students and Christian activists escalated, and on April 3rd, the government issued a decree known as "Emergency Decree No. 4". This decree made it crime punishable by death to refuse to attend classes, join in demonstrations, or participate in any kind of student political activity. It also made it a capital offense to aid or act in concert with students violating the decree.

COERCED

Kim, who was out of jail on bail at the time of the decree, was almost immediately arrested for publicly speaking out against it. It was under the provisions of the emergency decree that he was sentenced to death. Under the pressure of an international effort to save his life, Kim's death sentence was commuted to one of life imprisonment, although seven of his co-defendents, who had been coerced into confessing their membership in the "People's Revolutionary Party" (PRP), an alleged communist organization, were executed in April of 1975.

He had been conditionally released in February of 1975, but was arrested several weeks later in March for publishing an article in the national daily newspaper, *Dong A-Ilbo*, which accused the KCIA of torturing his fellow defendents during pre-trial interrogation, and of fabricating the evidence against those dissidents who were condemned to death and subsequently executed. Kim was accused of violating the Anti-Communist Law and because he was a repeated offender against the government, his trial could have resulted in a second death sentence.

FORCED

The government produced a "Confession" from the hand of Kim Chi Ha, in which he admitted he was a devoted Maoist who had infiltrated the Catholic Church. His "Declaration of Conscience," smuggled out of jail in May of 1975, was a denunciation of the confession, which Kim Chi Ha said was forced out of him by third degree methods, and a ringing statement of his own principles and beliefs. In May of 1976 he was convicted and, on December 31, was sentenced to serve an additional seven years. (He had already been sentenced to life imprisonment).

At his last trial, an American journalist was quoted as saying, "He's a dangerous man to the status quo, and he seems to be a guy without fear. They [the government] just feel they have to keep him locked up."

Kim Chi Ha, like dissenters in the Soviet Union and South Africa, will continue to stay in prison because he cannot help but violate laws that prohibit and ban free expression of thought and belief.

Because of his international stature, he has focused attention in the past five years on the widespread suppression of civil liberties that is an everyday occurrence in South Korea. Because of his articulate denunciation of the Park regime, he has drawn attention to those many Koreans who are inarticulate and silent in prisons throughout the country.

The suppression and slow execution of Kim Chi Ha should also serve to draw critical attention to President Carter's human rights campaign. South Korea and the Philippines have been specifically excluded from the scope of the administration,'s efforts on behalf of dissidents and prisoners of conscience for 'national security reasons'. It is difficult to find, in a foreign policy supposedly established on the basis or 'morality', the 'national security reasons' involved in ignoring the suppression of free thought and expression in South Korea.

* * *

Kim Chi Ha's poetry is available in English in an anthology of his work *Cry of the People*, published by Autumn Press in 1974. Included in the anthology are the poems, *Five Bandits*, *Groundless Rumours* and *Cry of the People*. Copies of his Declaration of Conscience, the transcript of his trial in 1976 (in which he answers accusations made about him), a typed collection of his later poetry (1974-5), and the Korean and Japanese bishop's statement on the Park regime and Kim Chi Ha are in manuscript form in the possession of this reporter. These copies are available for duplication on request. □

NO RETURN

I shall not return having once stepped into this place.
If I sleep, it is the sleep which cuts deeply into the flesh—
That sleep, that white room, that bottomless vertigo.

The sound of high leather boots in the night,
The place where they come and go on the ceiling,
Invisible faces, hands, gestures,
That room where voices and laughter arise—
That white room, that bottomless vertigo.
Opening my eyes
With the pain of a fingernail being pulled out,
Crying, my body being torn apart,
My wizened soul alone remaining.
Can I not depart?
In vain,
Comrades who died in vain,
Fallen into humiliating sleep,
Fallen into sleep in vain.
In the past
Sometimes faintly smiling, sometimes crying out—
Those wonderful friends.
Ah, I shall not return, not return.

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MABEL'S TABLE

Mabel C. Lai

SHRIMP TOAST

蝦 多 士

20 pieces of cocktail or buffet rye bread
1 lb. raw shrimp, shelled and deveined
½ lb. fillet of rock cod or sole
2 stalks scallion, chopped
1 tbp. corn starch
2 egg whites
2 eggs, beaten
1 tsp. MSG
1 tsp. salt
Dried bread crumb
Oil for deep frying

Method:

1. Wash shrimp in salted water 2 or 3 times. Rinse and pat dry with paper towel.
2. Put cleaned shrimp, fish, egg white, salt and MSG in a blender. Blend mixture thoroughly. Turn out into a large bowl. Add 1 tbp. corn starch, and scallion to mixture. Stir vigorously for 5 minutes.
3. Cut rye bread into halves. Spread the shrimp mixture over bread, about the same thickness of bread. Sprinkle bread crumb on mounted slices and dip the top in egg.
4. Deep fry in hot oil with top down first. Then turn once till golden.
5. May be served with chili sauce or seafood sauce.
6. Makes 40 or more toasts.

EVENTS

WED., APR. 13, 7 p.m.
Phil Choy presents Impressions of China, Anza Library, SF.

THUR., APR. 14, 7:30 p.m.
Lecture "Earthquake and People", Lawrence Hall of Science. UC Berkeley (642-5132)

FRI., APR. 15, 2 p.m.
Film "The Two Faces of China" Chinatown Library, SF.

FRI., APR. 15, 7:30 p.m.
Chinese Hist. Society meeting, Thomas W. Chinn, speaker, Chinese Culture Ctr., SF.

FRI., APR. 15, 8 p.m.
3 contemporary Asian American films, Japanese Com. Youth Council, 2012 Pine, SF. (835-1474)

SAT., APR. 16, 9-5 p.m.
Job interview workshop, Skills Center, 1311 Sutter, SF.

SAT., APR. 16, 9 a.m.-5 p.m.
Second Chinese Bilingual Ed Conf., Holiday Inn, Emeryville. (549-1820)

SAT., APR. 16, 9:30-4 p.m.
Educational forum on Title IX, Ben Franklin Jr. Hi, SF.

SAT., APR. 16, 1 and 3 p.m.
Chinese history film series, Asian Art Museum, GG Park, SF.

SAT., APR. 16, 8 p.m.
Violin recital by Joseph Gold, The Grand Piano, 1607 Haight, SF.

MON., APR. 18, 7:30 p.m.
Film "Disaster, 1906," Cal Historical Society, 2090 Jackson, SF. (567-1848)

MON., APR. 18, 8 p.m.
Lecture "Art at the Court of Ch'ien-lung" by Prof. Harold Kahn, Asian Art Museum, GG Park, SF. (558-2993)

DEEM SUM

Roberta Lai, Tune Winner

Our congratulations go to Roberta Lai who won over $7,000 of prizes in the "Name that Tune" show on television. Roberta is a teacher at the P.B. Hearst School in San Francisco. The show will be aired on KRON Channel 4 on Friday, April 15, at 7:30 p.m.

* * *

TUE., APR. 19, 12 noon
Slide/lecture by printmaker Shiro Ikegawa, SF Art Inst., 800 Chestnut, SF. (771-7020)

TUE., APR. 19, 7 p.m.
Drama/discussion "Racism & Stereotypes," Chinatown Library, SF.

THUR., APR. 21, 6:30 p.m.
Film "Freedom Railway," Lurie Rm., Main Library, SF.

THUR., APR. 21, 7 p.m.
Lincoln U. Fund-raising banquet, Empress of China, SF.

THUR., APR. 21, 7:30 p.m.
Lecture "California's Earthquake: Focus on 1906," Lawrence Hall of Science, UC Berkeley.

SAT., APR. 23, 9 a.m.
Forum III, Chinese Am Community Conf., Chinese Culture Ctr., SF.

SUN., APR. 24, 1 p.m.
Int. Workers Day rally, Portsmouth Sq., SF.

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此仇不報是君子

余卓雄

離開那像花園一樣的墳場，大家似乎都有點心照不宣的哀愁。空氣靜得可怕，誰都不願意打擾誰。

突然間有一個問話：「爲甚麽他一生孤守獨身？」

旁邊的人回答道：「在他年青的時候有過一個戀人。但是男女兩族爲了祖宗的仇恨，沒有通婚有好幾代了。後來他的戀人含怨病死，他也發誓以不娶終世。」

這一段凄艷的往事，在男的下葬後才被公開出來。在二十世紀末重演「羅蜜歐與茱麗葉」的人，恐怕有限。然而我震驚於百年仇恨的深切，加禍於清白無瑕的後代，是人類一直沒有平安的死結。

好像二千年前在耶路撒冷煽動的那一幕，瘋狂了的羣衆在吶喊：「釘死他！流這個人血的罪孽，歸到我們和我們的子孫身上！」

多麽輕易的大口氣！於是彼拉多把耶穌交給他們去釘十字架。

歷史上的動亂興亡，大多都由仇恨而起。「此仇不報非君子」，可嘆的是如此的君子之道，不但喪了邦土，而仇恨最尖銳的地方，竟是手足相煎。本是同根，何其禽獸不如？

仇恨的心理，先傷害個人的生之樂趣，把自己關在憤憤不平的囚籠內，朝夕存心報復，一有了發洩的機會，不問青紅皂白，總要反抗作對。在家庭之內，因爲接觸時間較多，衝擊也大。這些波浪，遲早殃及親友、職業，加起來，就是社會的形態了。

仇恨的開始，往往基於一方面的「誤判」。這些糾紛，既沒有上訴的權利，也無所謂勝敗。小部份，把問題公開，大部份把怨情埋在心裏，故爲不解疑案，戰爭無停日。含冤的人生多一天，似乎多一天的痛苦。

耶穌的復仇觀曾被譏爲懦夫的行爲。他說：「你們聽見有話說：『以眼還眼，以牙還牙。』只是我告訴你們，不要與惡人作對。有人打你的右臉，連左臉也轉過來由他打……你們又聽見有話說：『當愛你的隣舍，恨你的仇敵。』只是我告訴你們，要愛你的仇敵，爲那逼迫你們的禱告。」

「左臉主義」不是同意或投降。能够達到這個修養的田地的，那人已經是勝利者了。美國作家羅易生說：「誰願分享惡人的勝利呢？」就是勝利，也不是最後的勝利。誰才是眞正的懦夫呢？

況且，詩人大衛也說：「上帝沒有按我們的罪過對待我們。」

今天的中東，愛爾蘭、東南亞、韓國、中國，鬩牆之爭未已。就是我們自己的家，還是冷槍三兩。流耶穌血的罪，一路在我們子孫之間延展。祇是耶穌的跟從者，在十字架之前，從沒有尋仇的念頭，而且把最純摯的愛傳出去。令人稱奇！

☆華埠圖書館四月十五日星期五下午二時舉辦者英電影節目，放映中國面面觀。

☆中華文化中心組織旅行觀劇團在五月六、七、八三天前往雲高華看上海舞劇團表演。參加者請在四月廿二前報名。

桂林幾種土特產

桂仁

廣西桂林地區去年幾種傳統的土特產均獲豐收。

全州辣椒　盛產辣椒的全州縣，去年辣椒總產量達五百一十二萬四千多斤，比豐收的一九七五年增產百分之二十。

全州辣椒是傳統產品，個長肉厚，色澤鮮紅，油光發亮，辣性强，味香甜，同時在醫藥上用途也很廣。

龍勝獸皮　地處桂北山區的龍勝縣，境內羣山起伏，峯巒疊嶂，百里林海，千頃松濤，生長着各種野獸。去年收購到的獸類雜皮也比往年增加，有猩子皮（又名田豬）、水獺、九江理、狐理、山兔、松鼠等各種雜皮近九千張，比一九七五年增加了一千餘張。

恭城香菇　香菇是恭城縣的一種傳統特產。近幾年來恭城縣各地產區已廣泛推廣了新法育菇的經驗，大搞人工接種培育，使香菇產量連年增加，去年總產達六萬多斤，比七五年增產五成。

珍新鮮聞　萬元一瓶拔蘭地

一萬元一瓶拔蘭地，也許很少人聽過，但是在香港一些酒客中，最近却流傳着這件「珍聞」。因爲這種高價的洋酒，今年底將運到香港，且僅是一瓶。

據說，這瓶價值萬元的拔蘭地重量只有廿四安士。它是法國「保君能」珍藏極品香檳干邑。它的出產日期要追溯至一百二十五年前，即一八五二年。據說那年法國干邑省氣候很好，省中心的香檳區收成的葡萄品質特佳，釀製的拔蘭地也就份外香醇。一九二五年，這種拔蘭地獲全法國名酒比賽的優異獎。而當時出產這種酒的酒廠只存下十六瓶。

一九七五年，香港法郎有限公司派人到法國，高價購買該酒廠的售賣權三十年。那十六瓶「古酒」也包括在內。

不久之前，法郎公司運了六瓶該種拔蘭地到香港，其中兩瓶在該公司開幕酒會上供來賓品嘗。另外四瓶以每瓶一萬元的代價售出。聽說購買的人也只是當作「古董」一般收藏。

目前，在法國干邑的酒廠還存有十瓶這種「萬元古酒」，法郎公司打算每年運一瓶到香港。今年十月運出的一瓶將公開拍賣，所得款項捐作慈善用途。

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金山客批世情

廿二年未「醒」

巴黎一四十歲男子，自一九五五年車禍入醫院，昏睡至今逾廿二年仍未醒覺。

金山客曰：此廿二年如是「風流夢」，不醒亦無妨。

「杯葛」有益

咖啡大幅度漲價，市民舉行「杯葛」。

金山客曰：但願烟酒亦漲價，使癮君子酒仙等聯合「杯葛」，於人類健康當有稗益焉！

虐蛇

香港一蛇店伙記被控「虐蛇」，罰欵三百元。

金山客曰：虐蛇有罪，吃蛇無罪，此乃香港社會之矛盾。

脫得快

香港「麗的」電視節目，有觀衆參加「脫衣」得獎之舉，脫得最快者可獲獎金萬元。

金山客曰：「脫」乃少女影星登龍捷徑，脫得快，好世界！如今電視亦有樣學樣矣。

太子扮人

英女王次子安德魯，想學戲劇扮演他人。

金山客曰：有人謂着起龍袍唔似太子，未悉此一太子着起便裝似平民否？

瑜珈縮身

兩代以來，印度人身裁縮小。

金山客曰：是否與練「瑜珈術」有關。

得咳笑○○○ 現場錄音

半斤八兩

夫：你見錢就花，幾多錢先之夠你駛？

妻：你唔係重衰，未見錢已花錢，攪到在外面滿身債重敢話人！

有獎猜謎

（歡迎讀者參加猜謎遊戲，謎底下期揭曉。可將答案及姓名地址寫在明信片上寄來，但必要在下期出版前寄出。由本報每期齊集抽出五名給獎。本期獎品是（楊垂日近作「天風樓吟草」）一册。

(一)嘴尖沒舌頭，眼睛生在喉嚨口。（猜物一）

(二)外面一個口，裡面三個口，寫來口舌多，看來不像字。（猜字一）

(三)美學，晴雅看清，完了不見。（猜事一）

× × ×

上期謎底：(一)電話；(二)井；(三)獅。

兩種看法

北宋程顥程頤兄弟，都是當代通儒。死後，程顥謚明道先生，程頤謚伊川先生。

伊川先生，平日以聖賢自居，眞正做到規行矩步，道學十足。

有一次兩人同時參加一個友人的宴會，主人風流放誕，召來大批妓女，坐席陪酒。明道先生尚能曲意盡歡，坦然自若。伊川先生則未及終席，即不辭而別。

明天，明道先生前往伊川書齋，談論學問。誰知程頤一見乃兄，佯作不睬。程顥想了半天，方才恍然大悟，笑着說：「甚麼原因，生我這麼大的氣？」

「大哥！你昨天的行爲，眞是有辱斯文。」

「噢！原來爲着那個。你不是常常談論定性麼？爲甚麼還是這樣衝動？」

「此話怎講？」

「昨天席上有妓，我心中坦然無妓；今天書齋中本已無妓，你却心中仍然有妓。」

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阮傑榮的中國拼圖

阮傑榮校長近照

（東西報訊）阮傑榮最新創作的中國地理拼圖，乍看起來，只是一種供兒童遊戲的簡單拼圖。不過，該圖共有中國的每一個省份，如果揭起某一個省份的小片，下面的底板上又有該省的山川形勢的圖形。這不單是遊戲，而是一種極佳的教材。

拼圖附有說明書，依照它的指示，便可找尋出長江和黃河的發源處，並看到一千五百里的長城的形勢。

這拼圖雖是供小孩子們遊戲用的，但成年人亦可從其間獲得中國的地理常識。

阮氏爲什麽有創作這種拼圖的動機呢？他說是由於他自己對中國地理的陌生。四年前，他從書本上閱讀中共的二萬五千里長征的事蹟，書中所說的地方，多是他不曉得的。因此想到自己對中國的地理尚如此陌生，何況其他的兒童，因此便想到創作這有教育意味的遊戲拼圖。

阮氏說，我們平時讀新聞，所接觸到的地名，大都是像上海、天津、廣州這些沿海地區的大城市。而實際上，我們所認識的亦只有這些地方，對中國內陸的地方知道的很少。而且有許多地名，在發音上又很相似，容易弄錯。如果將各省份的名稱，和它的地理形勢聯繫起來，便有更多的眞實感和加深認識。

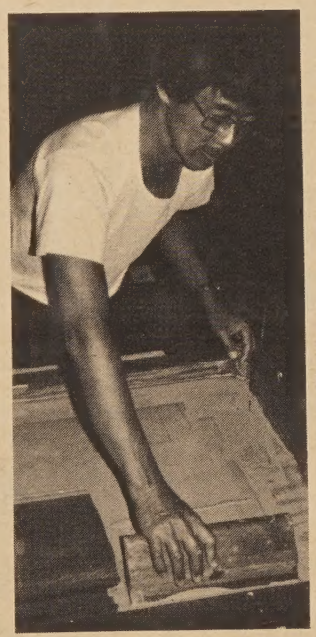
這種地理拼圖，起初阮氏是用木材做的，貼上沙紙，看來像是沙漠，再加上絨布作爲草原，使孩子於摸觸間多增趣味。後來因爲成本太貴，改用厚紙製造。

阮傑榮氏從事教育多年，現在一間三藩市公立小學任校長職。

阮氏說，這遊戲須家長與子女一起來玩，一面指導他們，使他們明瞭中國的地理形勢是怎樣的。

Christina Yuen at work on the maps of China on the kitchen floor.

阮傑榮在家中製拼圖，他的夫人也助以一臂之力。家中傢俱都要移開，走進家門就像進入一個工廠一樣。



Al Sing Yuen silkscreening his map

（阮君以絲印方式印製中國拼圖）

阮氏當初只是自製了一個木質的拼圖，供他的三個兒子應用，但經他們玩了三年之後，便拆爛了。於是阮氏又想到不如大量製造，以供衆多的兒童應用。有一位畫家替他將圖形繪好，交由印刷廠印在紙板上，然後再就各個省份切成小模型片，以供拼湊。而這，只是業餘的小經營，並未達到專業的經營標準。

可是印刷時有些地方印錯了，阮氏和他的家人便要改畫過，因此當時他們家裏的廚房，爲了這項工作，臨時改作工場，弄的亂七八糟。

除了這拼圖而外，阮氏還創作了多項具有教育意味的教材。一爲百年前華人在美國的歷史圖表。一爲有中國三千六百年中的歷史故事的積木。此外，還有一種供問答用的器材，當某一問題答中時，該器材上的紅燈便會自動亮起。

阮氏覺得美國的華裔兒童，對他們的祖先是來自中國的某一省份或那個地方，都是很模糊的。如果認識中國的地理，亦就是認識本身的文化背景。倘家長們再與子女一同學習中國歷史，更可使華裔兒童，不致於藐視他們本身的文化背景。（英文稿刊七六年九月廿九日東西報）

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五嶺巔上的抒情

梁培熾

榕樹梢頭訪古臺，下看碧海一瓊杯；
越王歌舞春風地，今日春風獨自來。
——宋・楊萬里

我站在五嶺之巔，望白雲珠海，看錦綉岭南，讚祖國遼闊的南疆！

看啊，遙望南天，山陵起伏，左掘羅浮，綰着縱流的東江；右擁雲浮，鎖着蜿流浩蕩的西江，東西二江，和着脚底下蜿蜒曲折的北江，浩浩蕩蕩，三江匯合，構成了一幅珠海雲山的壯觀；而珠江三角洲的沃土平原，就是南海邊緣上的一顆綠珠！啊，在蒼茫的歷史文明發展的長流中，在這南海之濱和五嶺以南的土地上，可曾發生過多少歷史的滄桑，孕育着多少人類的文明！

大約還在五千多年前，我們中華民族聚居在黃河與長江流域，早已創下了人類相當的文明。後來由於氏族間的互相爭奪，而最强大的黃帝族更打敗了其他的弱小的部族，因之便迫得離開了中原，逃向草莽叢生的南海之濱了。在這祖國的南疆，又因其中一部族越族是最强大的，加以後來的繁衍和發展，支派甚多，所以叫爲「百越」；而這地方，古來也被視爲「百越文身」之地了。據「禹貢」載百越之地，乃爲荆、楊二州的徼外地，而所謂「徼外」者，就是邊緣的外圍啊。

我站在五嶺之巔，回頭北顧，看蒼蒼河山，湖南省的湘、資、阮，澧四水，發源爲五嶺之北，緩緩地向北流入那「衡遠山，吞長江」的洞庭湖；江西省這邊，贛江也向北直瀉那「落霞與孤

墨水色彩幅一的鎮家鄭家畫港香畫。採自「江南行一鄭家鎮畫集」香港藝風出版社出版。

南天，江山如畫；耳聽萬壑松濤簫簫，歷史的帷幕又在腦際揭開，塵封的古事，彷彿又回到了眼前……

約在二千一百多年前，秦始皇爲了完成其「北逐匈奴，南開五嶺」的大業，曾派遣了大將軍屠睢率領着五十萬軍隊鎮守五嶺，分兵五路，南征百越，五嶺上的梅嶺，便開始飄起了秦軍的旗號。惟越人强大，屠睢終給越人殺了。後又派任囂爲主帥，再度南征，第二年方平定了越人。於是便在這五嶺中的梅嶺，開始建立了歷史上第一個關隘「橫浦」，在嶺南設立了郡治。及秦始皇歿後，二世繼立，陳勝吳廣揭竿起義，六國後人乘時紛紛崛起，中原再度陷入了混亂。當時龍川縣令趙佗，得任囂献計，獨據嶺南，自立爲南越王。及秦亡而與漢廷對峙，又派兵鎮守「橫浦」關隘，不讓漢兵渡嶺。因此這五嶺又成了南越王國與漢朝的國界，這嶺上關隘，又名爲「塞上」。有趣的是漢朝與南越還在這裏進行貿易買賣呢！五嶺崎嶇，關隘難爬，役夫肩挑背負，帶着南越特產荔枝、葛布、犀角、玳瑁、珠璣，攀緣渡嶺向北而去，而歸程却又買回牛羊牲口和鐵製的農具。本來，這嶺上是平和而寧靜的，但忽然南漢王呂嘉下令嶺上守關的軍人，殺了漢朝使者韓千秋，并將其「節」封藏，在嶺上，表示與漢絕交。從此，這嶺上又响起了征戰的軍號。漢武帝於是派樓船將軍楊僕取道大庾嶺下的湞水入越，進襲番禺，結果越王臣服，嶺南百越，才又與中原相通。

不過，梗塞的南嶺，始終成爲南北交通的天然障阻，尤其是自晉以後，廣州日漸成爲南方的主要通商口岸；及至唐代，更是頻繁。於是，內陸交通要道的開闢是重要而必要的了。原有的大庾嶺上的橫浦古道，山石坎坷，緣攀不易，貨物運輸，人來人往，實感困難。因此，張九齡在唐開元四年（公元七一六年）居鄉時，向唐玄宗上書，請將大庾嶺開鑿，修築坦途通道，以利交通，使「海外諸國日以通商，齒革羽毛之殷，魚鹽蜃蛤之利，上足以備府庫之用，下足以贍江淮之求，而越人之棉力薄材，夫荷妻載，勞亦久矣！」（張九齡「開大庾嶺路記」）。結果，獲得玄宗准許，并交與他主辦。於是，他便親自攀山渡嶺，設計勘察，「緣磴道，披灌叢，相其山谷之宜，革其坂險之故」（同上），計劃着修路工程，趁農閑之暇，徵集民工，進行開鑿，不數月便很快完成了。大庾嶺的開鑿，使嶺南與中原獲得了進一步的構通，這對我們嶺南今後的政治、經濟、文化的發展，都起着極其重大的作用；而張九齡就在南北交通的歷史上留下了自己的勞蹟！

不過，自唐末五代紛亂起，這條嶺路又荒廢了。到了北宋仁宗嘉佑年間，江西省的提刑官蔡挺重修嶺路，并在沿途加種松樹。前人葉燮有詩謂：「高松陰夾路，風過助長吟」，這就是蔡氏的遺澤。同時，蔡氏還在嶺上車北角設了關，名曰梅關，立宋時江、廣兩路的界碑。從此，這個大庾嶺的關口，和閩浙間的仙霞嶺，閩贛間的杉關，同爲長江以南著名的關口。到了明代憲宗成化年間，贛州知府張弼重修了一次，使它更爲寬平，清代張衍懿有度梅嶺詩曰：「拔起危峯萬仞雄，勢臨百粵控南中；人從丹壁千盤上，路入青天一箭通。」其情可見。

我站在五嶺之巔，想往昔的戰爭，貿易，南北文化的交流，折梅贈別……歷史上多少的往事曾在這嶺上發生啊！放目漫山遍野的林木，賞嶺上嶺下的松、梅、桃、李、楓栗、槐棗，不能不讚美勞動的偉大，前人的勞蹟，工人巧奪天工！

五嶺逶迤，連綿遠去，直接雲天。南嶺是雄奇壯觀的，雖然在過去那些封建王朝的年代，嶺南被視爲「蠻鄉瘴雨」，成爲充軍貶謫之所！但歷史上多少貶官大夫，學士文人要到嶺南，都經這巍峨的嶺路跋涉南來？宋詩人蘇軾被貶嶺南，就是從這嶺路上而下惠州；劉禹錫，沈佺期，李紳，宋之問，韓愈等詩人學士也是從這嶺路上通過而入粵的。即使他們貶途漫漫，羈旅無訴，但一登山渡嶺入粵，也不能不同聲放歌嶺南。蘇軾才上梅嶺，即嘯歌出「玉斧飛霜大庾南，萬松深翠洗烟嵐」的豪放詩句！明代海南涼山名士邱濬過梅關時也奈不住心頭的激動而唱出「今日過關堪一笑，滿山荆棘野花開」的優美歌聲！

今天，五嶺已不是自然與交通的屏障了，它在歷年來勞動者的辛勤匠心下越發顯得蒼翠優美，爲中國生產着無窮盡的財富！今日有公路穿過大庾嶺而通江西省，有鐵路穿嶺而直達北方！當我們踏上旅途，悠閒地坐在汽車或火車上的時候，看北江河上排排的木材，聽汽笛嗚嗚的長嘯，列車滿載着幸福，從祖國的北方到南方，又將嶺南人民的深情問候，載向全國，這時候難道我們不感到激動嗎?!

（七七年三月寫于三藩市）

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韓國詩人金芝河

南韓國際知名的詩人金芝河的生命，可能維持不到今年年底。

從七五年三月開始，他就在漢城的西門監獄服終身監禁刑。由於他對朴正熙總統的坦率批評，金芝河在過去十五年來四處亡命。在一九七四年他險些被處決。現在他正在獄中備受肺癆折磨，生命恐怕不能延續長久了。

一九七五年八月，金芝河把一份一萬二千字的「良心宣言」偷運了出來，生動地描述了他受韓國中央情報局禁錮的經過。他的太太最近曾獲准到他獄中去探訪，據她說，囚室中一無所有，不只他的寫作用具及衣物被褥全給拿走了，連他最珍惜的聖經，也不容他留在身邊。

金芝河是在一九四一年二月四日在韓國南部沿海的一個省出生。他在一九五九進入漢城國立大學。一九六〇年四月，他的學業因學生運動而中輟了，這個運動，當時就推翻了李承晚的政府。一九六三年掌權的朴正熙軍政府舉行了大選，朴氏以極少的票數擊敗了他的對手，而獲選爲總統。

金芝河在一九六三年回到大學繼續學業。一九六四年，他參加了反對日韓復交的學生運動。情報當局懷疑他是學運的組織及發言人，就把他囚禁起來。他在六五年獲釋後，回到大學，在六五年的文學系畢業。

但次年他的肺癆病就嚴重起來了，在其後兩年，他不得不在療養院中休養。在這段日子裡，他深感到生命有限，而信奉了羅馬天主教。

六九年出院後，金氏開始專心從事創作詩文。次年他就在一份文藝雜誌上發表了「五賊子」這首詩。該詩對政府的濫用權力，大加評擊，並受到了反對黨的重視。朴氏政權於是籍反共法例，把該詩查禁，並把詩人及出版人下獄。經過了一段頗長時間的拘禁訊問，金氏終於給釋放了。但當局始終沒有撤消對他的控罪。三個月後，他的詩集「黃土」順利出版。

一九七二年，金芝河在天主教「創造」雜誌上發表了一首長詩「無根據的謠言」，詩中反映了人民受苛政的逼害。「創造」的出版人及其美國修士編輯，立時受到韓中央情報局的問話，並勒令該雜誌撤換編輯，否則將受停刊處分。

金氏因這次事件給捉拿關禁在政府的療養院，並禁他接見外國記者。那年五月三十一日，他被控誹謗政府罪名，後來在國際輿論的壓力下，金氏終在七二年七月獲釋。

七一年朴正熙當選第三任總統，十八個月後他突然宣佈解散全國代表大會，並推行一條新的維新憲法。該憲法大幅度地限制了韓國的民權，並授予總統無上的權力。

七三年十月，漢城國立大學掀起全國性反新憲法運動，要求回復民權。該運動的參加者，還包括了天主教及反對黨的領袖。朴正熙的答覆：任何對「維新憲法」的批評將受高達十五年監禁的軍事法庭處刑。他並宣佈了一連串的「緊急令」，使任何學生運動成爲違法。

金芝河對這些措施大事抨擊，結果被判死刑。但後因國際輿論，被改判爲終身監禁，而跟他一起的同時被告，却被冠以屬「人民革命黨」的罪名，於七五年四月遭處決。

金氏在七五年曾一度獲釋，但不久即因揭發中央情報局的違法手段而再度被南韓政府關禁，被控爲共黨份子。在一九七六年他的罪名成立，被加判七年徒刑。

金芝河像在蘇聯及南非的異已份子，將繼續坐守獄中，因爲他們不能容忍禁止自由言論的法律。他的遭遇，使我們聯想到卡特總統的人權運動。南韓及菲律賓，由於「國家安全關係」，是給排除在這運動目標以外的。但假如我們的外交政策眞的是要伸張道義的話，我們能忽視南韓壓制言論自由嗎？（羅察里作，盧恩澤譯。）

互言兩語

新鮮空氣

羅馬尼亞大地震後，有一個青年被壓在破樓中一個星期後才被救出，在這期間內既沒有食物果腹，又沒有食水止喝。竟能生還，實是奇蹟。

後來這幸運的青年說，我大多時間在睡覺，這樣希望能保持精力。

有一位記者問他當時想些什麼。他說掛念他父母的安全。還有，想呼吸一些新鮮空氣。

眞的，新鮮空氣多可貴呀！可惜我們天天呼吸新鮮空氣的人有誰會想及空氣的可貴呢！

在美國居住的人也是一樣，有多少人覺得民主自由的難能可貴呢！

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本會是全美第一家純華人資本與經營之聯邦儲蓄貸款會，總資產已達一千二百萬元。

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北京說不惜一戰

（本報訊）卡達總統上週對日本商界領袖透露，說想到中國訪問，但現時工作甚忙，所以先派兒子去北京致意。

日本「共同社」消息說住友化學公司總裁長谷川周重上週曾訪白宮，他說卡達申述與中國關係正常化的重要，但說：「目前我十分忙，無法成行。我派我兒子去向他們表示我的誠意。」

總統公子捷柏已在上星期六隨美國國會代表團一行十八人到達北京。次日並暢遊長城明陵等名勝。

上週共和黨議員高華德訪問台北。在台北時說美國不必在與北京關係正常化之前放棄與台簽立之共同防衛條約。他說：「基辛格至少三次對我說，在他與中共的多次會談中，中美共同防衛條約從未列入議程。」高華德是親台北議員。但現在民主黨執政，高華德對美國外交政策影響有限。

紐約時報記者上週自台北發出消息謂國府已向以色列購進最新型導彈，已有三台裝上戰艦云。消息刊出後台北軍方發言人馬上否認。一般觀察家認為紐約時報消息來自台北，這也許是台方故意向美國示意，如聯防條約終止後，台北可向別處增添軍器。台北傳出這以色列導彈的消息，北京也不示弱。副總理李先念對英國星期日泰晤士報主編說：「台灣是中國內政，外國人不應干涉。台灣問題是通過和平手段還是暴力來解決及何時解決，這完全是中國自己的事情。」他繼續說：「不打一仗，台灣的一幫反革命份子是不會做任何事情的。我們非常希望通過和平的手段來解放台灣。我認為，還不能指望這些人自動離開政治舞台。問題是何時是適宜的時機。」

上週白宮宣佈九名新任大使，包括派前議員曼爾期菲到日本。但未宣佈駐北京聯絡處主任。一些報刊推測總統將委任工會領袖伍德科氏。伍氏上月曾被總統派使越南，為卡達親信之一。（程良）

世界乒乓球賽女子雙打冠軍朝鮮朴英玉（左）與中國楊瑩獲得男單冠軍河野滿（日），女單朴英順（韓），混合雙打法國選手第一，男雙中國選手梁戈亮李振恃第一。

多聘華裔警員

（東西報社論）三藩市一千七百多名警員中，只有八名華人。在華埠及列治文區不語英語的華人，根本無法報警求助。

這十多年來華埠治安問題日趨惡劣。我們希望警局多聘華裔警員、懂中英語的警員。使社區治安問題可望改善。可是年年警局招聘新警員，年年不見華裔被聘用。

最近華人就業協會與其他少數民族團體要求警局立即改變作風，否則要聯邦政府停撥市府補助金。我們認為這是一個適當的步驟。希望華埠區民支持就業協會這一行動。

為何在此

這一百多年來，中國人爭先恐後想法設計的趕來美國，可是，就很少有人認真的對此進行調查：「為什麼大家要離鄉別井飄洋來此？」

要勉強回答這個問題，似乎只有根據大家心照不宣的意向。

算起來，初期來此的中國人目標最是明白，他們來此只為作工賺錢，一等到賺足了在國內算得上一筆小小財富的工錢之後，便馬上買棹返鄉，從此在老家退休納福。當然這批初期的先僑也有留此不走的，但只是少數之又少數。

大約是在國內動亂不已而美國却又日趨繁榮之後，來了之後不走的中國人也開始多了起來，不幸的是，正當着我們先僑打算定居之際，美國排華之風却又到處被人煽起，結果，美國政府所能給予華人的移民限額也就少到了幾等於無的可笑程度。

不過，中國人仍是中國人，濃厚的鄉土觀念使他們產生了居此若寄的心情，為求一遣鄉思，他們乃在此地建立了自己的社會，保留起自己的文化，除了必要的接觸而外，大家很少與大的美國社會接觸。因此，當紐約的愛爾蘭城、德國城、猶太城、亞美利亞城、甚至土耳其城一一變成了歷史陳跡之餘，各地的華埠却仍在不斷的壯大。

也許一九三七年開始的中日戰爭是中國人移民美國史上的一個劃時代的轉捩。因為，在此之前，中國與美國是隨時可以自由往來，而自此而後，除了極短極短的幾年，中國的對外交通幾乎是全部隔絕，如果這中間還有着漏洞，那便只有台港兩處。

中國再度閉了關，縱使是深有葉落歸根之想的老僑也只剩下了在此居留的一途。這些年，耆英安老華耆諸會之所以會務鼎盛，這四十年中國的動亂與關閉應該是最主要的原因。

同時，國內的亂源與關閉也促成了兩種新的傾向，首先，逐漸美國化了的第三代華人也逐漸的下定決心定居於此，有了這種心理，當有助於他們一步一步的打進大的美國社會。

其次是經由台港，移民來此者日益增加，就中，甚至有人正式利用難民名額申請入境，其實，大多數人的心情也正是如此。

——正明